

# THE CONFESSION

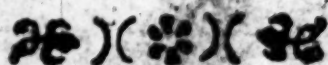
OF MAISTER IOHN KELLO

Minister of Spot, togidder with his ernist

Repentance maid vpon the Scaffald

befoir his sufferring, the fourt

day of October. 1570.



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By Robert Lekpreuik Anno Do. 1570.

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# TO THE REDER

**E**FTER the executioun of Maister Iohn kello minister of Spot (weilbelouit reder) my purpois was not to haue put in writ ye cōfessioun of his horribill offence, quhilk he maid vpon the Scaffald, not lang befor his sufferring, and wald rather haue wissit (for my awin part) the memorie thereof to haue bene buryit, than be ony mannis industrie and labouris sa wickit exempill continuit to ye posteritie. For I was maist assurit that his godly and vnseynit repentance, had sa blottit furth the memorie of his offence from ye hartis of all sic that feiris God, that my pen culd serue na thing towardis thame, bot to ingraft greter dolour and lamentatioun in thair hartis. And as for the wickit I did esylie persais thair hartis sa obstinatly indurit aganis ye iudgementis of God, that howsaeuer I wryte the treuth suld be exposit be yame in contempt & mockage. Quhilk thing albeit I was assurit of, zit did I neuer suspect, that ony of the vngodly and enemeis of the treuth suld sa far abandon his awin corruptit conscience, as to mis-



report the haill proceedingis of this mater in  
vther Natiounis, and thereby to traduce the  
vndoutit treuth of Christis Euangell. And  
thairfor quhen it come to my knowledge, yat  
sindrie of the poysonit sect of the Antichrist,  
had not only writtin in vther countreis of yis  
murther, keiping alwayis silence of his vnfey-  
nit and ernist repentance, but lykewise by di-  
uers licētious and vngodly Picturis laubourit  
to withdraw ye simpill frō Godis obedience,  
& Irreuerently spak of the seruandis of God.  
I thocht it my dewtie to oppone myself vnto  
thair maist vngodly and blasphemous calum-  
neis, and to intret the mater planely as it was  
that yai to quhais eiris the rumour of yis fact  
suld cum micht be ye better informit to with-  
stand the wickitnes of thame quhais principal  
cair is that God in his word may be dishono-  
rit. Nether do I sa wryte to this intent, that  
albeit his lyfe had bene wickit, and continuit  
sa to the end, that the puritie of Godis treuth  
culd haue bene thairby defylit, na mair than  
ye traterous defection of Judas culd mak ye  
word of lyfe vnsauerie to yame quha confes-  
sit Iesus to be the Sone of the Euerlasting  
God. Bot that euerie ane may vnderstād, yat  
sic exempillis as thay abuse to mantene super-  
stitioun seruis cheifly to the aduancement of  
Godis



Godis glorie. For this wald I leirne at ony of  
thame, gif thay be abill to mak thair profite  
farther of this Tragedie, then Saran him self;  
quhais counsellis be his godly repētance was  
confoundit, and ye pray quhilk he had in ane  
maner deuorit be Godis prouydēce preseruit  
fro n his tyrannie, gif God disapointit ye Fa-  
ther of Iniquitie, how can his children erect  
this baner to ye maintenāce of his Kingdome?  
Bot that the treuth may the mair euidently  
appeir, I will schortlie comprehend the Con-  
fessioun quhilk he maid befoir his suffering,  
in presence of the haille pepill than asse nblit  
after he had maid his prayer humblie to God

**THE CONFESSION OF**  
Maister Iohne Kello vpon the Scaffald,

**I**D O not meruell in ony wayis to se sic ane  
multitude of pepill assenbilit at this pre-  
sent, to behald the infortunat Tragedie of yis  
my wretchit lyfe. For the cace is rair, and sa-  
wing the gude prouydence of God to be ad-  
myrit, and wounderit, yat I being ye creature  
of God suld haue attemptit to remuif ye lyfe  
from thame in quhome God had plantit his  
awin image: being ane husband suld vnmerci-  
fully and besydis the Law of nature put hand

A. iij.

in my awin fleshe, bot cheifly being ane Minister of Godis word, suld haif sa far bene carryit captiue be the temptatioun of the wickit Spreit, as to dishonour Godis treuth be my horribill iniquitie, and procure that the enemies of the Euangel with oppin mouthis suld blaspheme Godis eternal veritie. For I persais at yis tyme cōuenit an greit multitude, quhair of sum I dout not from the bottome of thair hart dois lament and beuail my estait, & callis to God earnestly to continew the gift of repentance with me. Vtheris ar assemblit to gest and mok, not sa mekill at me, as at ye Euangell, quhilk I (allace) ane vnworthy Minister, hes befoir preichit vnto the pepill. And in deid, all prais alwayis appertening to God, I was brocht vp from my zouth in exercise of leirning, and imployit my mynde sa diligentlie to the meditatiō of vertew, that I was not estemit in the leist sort of them that did minister Godis word into this Realme. And becaus my first ingres in the Kirk of God was vnseynitly, & without hypocresie to set furth his godly Name, I haue that assurance in his mercyis, that albeit he hes sufferit me to fall, zit he sall not leif me destitute of comfort in the end. Bot this I wald recommend vnto euerie ane be my exempill, that ze mesure not  
the

the treuth of Godis word altogidder be the  
lyuis of sic as at appoyntit Pastoris ouer zo w.  
For thay beir the self same fleshe of corrupti-  
oun that ze do, and the mair godly ye charge  
is quhairinto thay ar callit, the reddyer is the  
enemie to draw thame bak from Godis obe-  
dience. And the treuth is, that I my self had  
not only the testimonie of ane trew preicher  
in the countreis quhair I did trauell, bot lyk-  
wise of ane sinceir and vncorruptit conuersa-  
tioun. Nether was thair ony of my vocation  
within this Realme of Scotland that detestit  
mair from his hart, & publictly in ye chair of  
treuth the abhominabill murtheris of Harie  
**STEWART** King of this land, and my  
Lord Regent laitly murtherit, declaring out  
of the buik of God that the plaigis suld neuer  
ceis quhill the land war purgit, and the inuē-  
teris, cōspyreris, pertakeris, proponit ane pub-  
licke exempill of Godis seueir Iudgementis.  
Bot now (allace) the committeris thereof wil  
haue me in thair mouth for ane patroun.

Quhat meruell is it will thay say yat ane vaik  
veschell, brocht vp in plesuris, had not ye feir  
of God befor hir eyis, quhen ane Minister  
not of smallest reputatioun hes sa trespassit.  
Wald to God that as yai ar prompt, to speik  
of my fall, so my repentance to God, and cō-



sessioun of my offence mycht sa lyuelie tuich  
tham, that the appeirand vengeance of God  
be humiliatioun of thair hartis nicht be re-  
mouit from this commoun welth. For I wald  
that ze suld vnderstand, that I come not heir  
compellit be na men, nouthir apprehendit be  
the iustice, bot hauing perswarioun of frein-  
dis to saif my lyfe in sum vther countrie, was  
rather willing to glorifie God in my deith,  
then that my lyfe should be ane opprobrie &  
sclander to his treuth.

¶ Bot now because I persaif my voce is not  
abill to streiche the self vnto the eiris of the  
multitude heir conuenit, I will be content to  
leif ane schort memoriall aganis my self of  
my awin offence. For as concerning ye vther  
quhair of I am sclanderit, I tak God and his  
Angellis witnessis in ye cōtrarie, yat nouthir  
had I ony ingres in the wickit practises of the  
Magiciens, nouthir was farther curyous to vn-  
derstand thā God had manifestit in his word.  
Bot as concerning the cryme, I do not deny,  
bot maist vnnaturally I pat hands in hir quha  
at na tyme had geuin me ony iust caus of of-  
fence: for war it possibill, yat ye cours of my  
age nicht be renewit, & ye time spent brocht  
bak agane, yair is na flesh I wald rather chuse  
to be associat with in mariage than hir, nou-  
ther

ther did ony vther thing muif me to this wickit interpryse, bot the continuall suggestioun of the wickit Sprite to aduance my self farther, & farther in ye world. And yat zow may persais the ground of this mater, I had first ane lytill portioun of mony in my awin handis, quhilk I bestowit in Lynlithgow vpon profite, and did wickitly ressaif sum ganis and filthie ocker thairby, ane thing (allace) ouer mekill vsit in this countrie. This maner of dealing, kendillit in me ane desyre of auarice, quhilk the Apostill Paull not without caus termit the ruit of all euill. And therefoir efter a certane tyme that I had bestowit in the toun of Spot, I bocht ane portioun of land thair, for the quhilk I wedset landis at Lynlithgow and contractit farther det. Then being disapoyntit of the ordinar prouysiou for preiching of the word, and not weill intretit of thame quhais dewtie was to haif takin cair for me, I enterit in ane meruellous perplexitie of mynde, and oppinnit ane reddy windo to the temptatiounis of the enemye. For I ressonit with my self, yat being singill without ane partie I micht ye mair esylie spend my tyme.

And nixt, in cace I wald marie thairefter I micht iune my self with sic ane as suld haue freindis in the countrie to mantene me in my

possessioun, and procure my farther aduancement. Thir was the glistering promiss quhair with Satan efter his accustomit maner, eludit my sensis, and preuailit sa far in my corruptit mynde, that the space of fourtie dayis togidder I did auait only vpon the oportunitie of tyme to put my wickit desyre in execution. Zit sum tymis hauing the commoditie offerit, God straik sic terroris in my hart, that I was not abill to perfurneis myne intent. Immediate thairefter I was vesityt with seiknes, and greit disesis, quhilk I am assurit was the Messengeris of God, to muif my hart to his obedience. But that quhilk suld haue seruit to abstract my mynd from the consauit impietie, I abusit maist wickitly to bring my purpois to effect. For vnder pretence of seiknes I labourit secretly to haue takin hir away be poyson. And quhen I persauit that the cleannes of hir stomok did reiect that violence, I was alwayis preissit fordwart be the temptatioun of the enemie, till I had performit that cruell fact with my handis aganis hir, quha in ye verie deith culd not beleif I buir hir ony euill will, bot was glaid, as scho yan said, to depart, gif hir deith culd do me outhir vantage or plesure. Bot the farther I do remembr of hir the mair intollerabill is ye burding of my displeure,



pleasure, quhilk notwithstanding I laubourit  
by hypocrisie to haue cullourit. For ane cer-  
tane space befoir hir deith I did mak my Te-  
stament, and thairin appoyntit hir to haue ye  
haill cair of my geir and vpbringing of my  
children, that na man suld suspect me to be  
Author of that wickitnes quhilk I had confa-  
uit. And immediatly befoir, did spred abroad  
ane rumur of hir that scho was temptit terri-  
billie in the nicht, that it micht thairefter ap-  
peir hir self to haue bene the Author & mur-  
therer of hir awin selfe. Lykwise efter I had  
stranglit hir, I left ye keyis within and escha-  
pit by ane bak dur of my studie, quhilk was  
not accustomit to be oppinnit. And quhen ye  
bruit did aryse that scho had murtherit hir  
self, for ye gude oppinioun quhilk euerie ane  
had asweill of my doctrine and conuersatioun,  
maid na man to suspect my innocencie, I did  
feynze my self only to be solist for hir salua-  
tioun, and to dispute with yame that come to  
comfort me, quhidder it war possibil yat scho  
quha had put handis iu hir self culd be vnder  
the protectioun of God, and quhidder ony  
man micht suppois that being vnder sa terri-  
bill temptatioun scho culd anis sob for Godis  
mercyis. And that my effectioun towardis hir  
micht appeir the greiter, I did sa far abuse the

lycht of my awin conscience, as to deny in  
plane termis thair was ane God quha sufferit  
sa innocent a creature gif place to the tēptati  
oun and rage of Sathan. Quhilk thingis I pas  
sit about maist craftely to conceil, zit ye gude  
prouydence of God did be lytill and lytill  
bring all thingis to licht, and me to that ac  
knowledge of my awin offence, that I desyre  
na thing mair vnder God then to be separate  
fra the contagioun of this wickit flesche, in  
the quhilk I haue sa offendit God, and disho  
nourit his name. And in deid thair was not  
small support in the mouth of sum faithfull  
brethrene to bring me to this Confessioun of  
my awin offence. Bot abuis all, Maister Andro  
Symfone Minister of Dunbar, did sa lyuelie  
rype furth the inwart cogitaciounis of myne  
hart, and discover my mynd sa planelie, that  
I perswadit my self God spak in him, and be  
sydis vther Notabill coniecturis quhilk he  
trewly deducit befor my eyis, he rememberit  
me of ane dreime, quhilk in my greit seiknes  
did appeirandly present the self. ¶ Brother  
(said he) I do remember quhen I vesyit zow  
in tyme of zour seiknes, ze did oppin to me  
this visioun, that ze war caryit be ane grym  
man befor the face of ane terribill Iudge, and  
to eschaip his furie ze did precipitat zour self  
in

in ane deip River, quhen his Angellis & messingeris did follow zow with twa edgit swordis. And euer quhé thay struik at zow, ze did declayne and Iouk in the watter, quhill in the end be ane way vnknewin to zow ze did eschaip. This visioun I do sa interpret, yat ze ar the Author zour self of this cruell murthar then consauit in zour hart, and ze ar caryit befor ye terribill Iudgmentis of God in zour awin conscience quhilk now standis in Godis presence to accuse zow, the Messingeris of God is the Iustice of the countrie, befor the quhilk ze sall be presentit, the watter quhairin ze stuid, is that vaine Hypocrisie of zour awin, and feynzeit blaspheming of Godis Name, quhairby ze purpois to cullour zour impietic, zour delyuerance sall be spirituall. For albeit ze haue vther wyse deseruit, zit god sall pull zow furth of the handis of Sathan, & caus zow confes zour offence to his glorie, & confusioun of the enemye. Nouthar do ze in ony wyse distrust in Godis promys, for zow sall find na sin almaist committit be ye reprob, bot ze sall find the children of God to haue fallin in the lyke. And zit the same mercyis of God abydis zow, gif from zour hart ze acknowledge zour offence, and desyris at God pardoun. At this tyme did God mui



my hart to acknowledge the horror of myne awin offence, and how far Sathan had obtenit victorie ouer me. But as the flesche is cairfull of the self, I discurlit within my awin hart quhat thing ratherest to do for my releif, of the quhilkis twa necessiteis occurrit, outherto abandon this countrie, or to remaine. Gif I left thec ountrie and acceptit the deith vpon me, I suld leif in perpetuall terror, and haue the mark of Cain vpon me quhair sa euer I went, besydis that I suld leif ane perpetuall infamie vpon ye Kirk of God, quhair of befoir I was comptit ane member albeit vnworthy. So did I conclude to remaine. But heir had I the battell mair strong with my self. For I thocht to haue dissimulit my fact befoir the world. And did enter in this argument, that sufficient it was to acknowledge my offence befoir God, nouthier was it necessair to publishe my awin schame befoir men, and did flatter my self with this reasoun quhill at last.

Quhat and I be presentit kefoir ane Iudge, quhair Confessioun of the treuth sall be requyrit? Sall I not only leif in murther, bot heip sin vpon sin, and conferme my dampnation with periurie? Sall the luif of this wretchit lyfe sa schuit the durris of my hart, that I sall neuer retorne vnfeynzeitly towardis my God?

God? Shall I miserabill creature leif ane immor-  
tall sclander vpon the Kirk of God, for the  
quhilk Christ the Sone of God gaif his lyfe?  
God forbid, and sa did I conclude my self to  
mak publick confessioun of my offence, & to  
present me to ressaif punischement, quhilk cā  
not be sufficiētly imaginitt for my deseruings.  
And in deid this far I do witnes, that I was  
euidētly trubillit & disesit not only in mynd,  
bot in body also, euer quhill I resoluit with  
my self to tak this iourney in hand. And sen  
syne I haif bene at sic rest of baith, yat I am at  
quyetnes with God in my conscience. And  
hes sic strenth of body as I had not this lang  
tyme ago. Now brethrene, ze haue hard the  
confessioun of my offence, & I desyre euerie  
ane of zow that is Cristianis in Gods name to  
forgif me of yat sclander quhilk I haue raisit  
be my wickit exempill. Especially zow, bre-  
threne, quha ar callit to be preicheris of his  
word, quhais doctrine and laubouris Sathan  
had laubourit in me for to euert. Bot praisit  
be God he is takin in his awin craft. And sa  
far do I traist in his mercyis, that I sall be cou-  
th amang his elect, quhais namis ar writtin in  
the buik of lyfe. Desyring zow all to incall  
ernestty vpon God to continew his fauour &  
grace with me to the end.

¶ This being endit, he prostrate him self vpon his face, and maid sa godly a prayer that maid euerie ane to morne. First confessing yae God was ane iust God, quha had reueillit his offence to the warld, delyring lykwise that the innocent murtheris comittit befoir micht be manifestit, and the land purgit frō blude. Nixt he confessit him to be ane God of mercy, quha wald not suffer this blot to ly vpon his Kirk, nouthar him self in the end to be o-nercum be Sathan. And thairfoir humblie desyrit for Christis saik to be ressaueit in Godis fauour, that the deipnes of Godis gudnes micht be knawin to pas the haill iniquitie of man. And sa efter constant Confessioun of Godis mercyis, and incalling of his Name, he zeildit the Sprite in the handis of our Sauour, ye fourt day of October.

1570.

¶ F I N I S.

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